

THE DEATH OF CHRIST



THE CRUCIFIXION



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As that euer I synned in my lyfe to me is
come this daye the dreadfull iudgements that
euer I herde / here hath ben with me a ser-
geant of armes whose name is credwelte
frome the kynge of all kynges / lord of all
lordes / and Iuge of al Iuges lyenge on me his maie of
his offyce sayenge vnto me I arrest you & warne you to
make you redy and yf ye fayle not to be redy euery houre
whan ye be called on / ye shall not wete whan. And cal-
lady to your remembraunce your olde and longe con-
mued offences / the goodnes of god how largely he hath
departed with you the gyftes of nature / the gyftes of
fortune & the gyftes of grace / & how he hath departed
with you largely and ordeyned you at your baptism thre
sad bozowes that ye sholde saufely and surely be kepte in
your tender aeye as well frome vyces as fro bodily pes-
tyll & ordeyned you a good aungell to kepe you and to
counseyl you yf ye haue be counseyled by hym bethynke
you. And whan ye come to the yere of dyscrecyon he or-
deyned you thre sad counseyllers / reason / drede / and
conscience yf ye haue be reuled by theyr counseyll call
that to your remembraunce. He ordeyned you also by-
wytes / seruauntes that ye sholde be mayster of & rule
them after your dyscrecyon / that is to saye your helyne-
ge / your syght / your herynge / your speche / and your tast
how haue ye reuled these that be vnder youre obey-
saunce me thynketh ye haue moche thyng to answer for
for the Iuge that shall sytte vpon you he wyll not be
pccypall nor he wyll not be corrupte with good but he
wyll mynyster to you Iustyce & equitye certafly as well
as this. There were certayne thynges he forbad you and
the thynges ye sholde fle in ony wyse / that is to wete

the seven deadly synnes / And al thynges that sholde pro
uoke moue or sterte you therto he badde you flee / haue
ye do soo / haue ye kepte his commaundementes. x. And
yet that is but lytell thyng.

The lamentacyon of the dyenge creature.

Alas alas excuse me I can not / and to whome I
myght desyre to speke for me I wote not / the
daye and tyme is so dreadful / y^e Judge is so tyghtfull myn
enmyes be cruell my kyn my neyghbours my frendes
my seruauntes be not fauourable to me / and also I wo
te well they shall not be herde there.

The complaynt of the dyenge
creature to the good aungell.

O my good aungell to whome our lord toke me to
kepe where be ye now me thynketh ye sholde be
here now and answere for me for the drede of deeth by
stroubleth me so that I can not answere for my selfe he
re is my bad aungell redy and is one of my chiefe accu
sers with legyons of fendes with hym and I haue no
creature to answere for me / alas it is an heuy caas.

The answere of the good aungell
to the dyenge creature.

Sto your badde dedes I was neuer consens
tyng. I sawe your natural inclynacyon more
dysposed to be reweled by your bad aungell than by me
how be it ye can not excuse you but whan ye were puri

posed to be any thyngge þ was contrary to to þ cōmaan
dementes of god I sayled not to remembre you that it
was not wel and counseyllid you to flee the places of pe
ryll and the company that sholde sterc or moue you ther
to can ye saie nay hereto/how can ye thynke that I cou
de answer for you.

**¶ The complaynt of the dyenge creature to
reason drede and consyence.**

O ye reason drede and consyence ye were assygned
to be of my counseyll now come I requyre you &
helpe me to answer for me for my defautes be so mas
ny and so abhomynable in the syght of hym that shall be
my Iuge and my accusers be so many & so vnfrendly
that they leue not one defaute behynde. Now come I
requyre you & helpe to answer for me for it was neuer
so grete nede. The fere and the drede that I am in dys
troubleth me so that one worde I can not speke for my
selfe. Alas that euer I sawe this daye.

¶ The answer of reason.

Be ye remembred that our lord ordeyned you a
good aungel and a badde aungel & he ordeyned
you reason & dyscrecyon to knowe the good frome the
yll & he cōmaunded you to do good & leue the euyl / he
put you in free choyse whether ye wolde do well or euyl
ye ought to call to your remembraunce how well god
hath done for you & helped you in euery daunger & pe
ryll he wolde haue ben loued dred & serued accordyng
to the manyfolde graces and kyndenesses that he hath
shewed vnto you how to answer for you I wote not
lothe I am to accuse you and excuse you I can not.

Crea.

A. iij.

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¶ The complaynt of the dyenge creature
to Dede saynge thus.

A Dede where be ye is there no helpe and socour
with you to speke for me whan I shall come to
my Iugement.

¶ The answere of Dede.

No certaynly for whan ye were set in pleasur
ce & delectacyon of þe worlde reason put put in
your mynde þe ye dyde not wel and I Dede was wth you
at all tymes and in euery place and sayled not to speke
vnto you and to put you in mynde of the same of this
worlde and Dede of dampnacyon and of the peryll that
wolde folowe as well here as elles where rehersynge
vnto you the punysshementes that our lord ordeyned
for synne saynge vnto you. Se ye not how graciously
our lord hath called you from synne & wretchednes
yf ye wolde vnderstande it / how hath he longe kepte
you in worshyppe state and in prosperyte and coude not
knowe the goodnes of god / how hath he chastysed you
and how ofte by losse of your chyldren / losse of your kyn
and frendes / losse of youre goodes and losse of all tho
thynges that ye coude not be pleased with and set you in
the indygnacyon of the grete hygh and myghty prynce
and helpe you out of the daungers and perylls that ye
haue ben in at all tymes / and yet haue ye not loued hy
Ded hym and serued hy that in all these perylls hath
preserued and kepte you and hath ben so gracious and
good lord to you who sholde speke for you. I may cer
taynly.

¶ The complaynt of the dyenge creature
to conscience saynge thus.

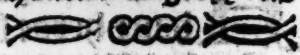
Alas conscience is there no helpe with you I
haue herde saye longe ago the worlde was so
curste / but I wolde hope that conscience wolde haue
compassyon of my dystresse and moche the moze that I
am frendles.

The answer of conscience to the dyenge creature.

IAm sozry to accuse you and excuse you I can not
for conscience and dyede haue ben but seldome
frome you and called vpon you in euery tyme & place
of peryll & bad you flee & occasyons of synne ye myght
haue fled at that tyme and wolde not / now ye wolde
flee deeth and can not / we sholde speke for you & dare not
& though we wolde it awayleth not ye must sorowfully
and mekely suffre & Iugementes that ye haue deserued

The complaynt of the dyenge creature.
to the fyue wyttes.

O ye fyue that were ordeyned to be my seruantes
& vnder myn obeylaunce & to haue be reweled at
all tymes as I wolde haue you / is there no good worde
that ye may a forde to saye for me and recorde my beine
nyng to you & reporte of me how I haue reweled and
gouerned you & were take me to kepe rewele & gouerne
me thynketh ye sholde saye for me now / who myght
so well saye for me as ye fyue / ye haue ben with me con
tynually euer syth that I was borne nyght and daye
and neuer at no tyme from me thynketh of your kyn
denesse ye sholde haue compassyon vpon me and saye
the best that ye coude saye for me. I haue ben frendely
to you and brought you in euery place of pleasaunce
and speke to fayth and hope for me that they wolde

charitably doo my message into the most glayous
pryncce that euer was is or shalbe 

The answer of the fyue wyttes.

A Certaynly we meruayle that ye wolde desyre
vs to speke for you vnderstandyng these worship
full people haue denyed and refused to speke for you
your good aungell reason drede and conscience / how
sholde we be herde or what credence wyl be gauen vn
to vs that haue ben your seruantes and vnder your
obeysaunce and no thyng at all tymes but as ye ha
ue comaunded vs to do call to your remembraunce how
ye haue reuolued vs fyue / syght / herynge / fryng and
thought ye haue at all tymes brought vs in places of
pleasaunce & dyspozte / & thoughte it were dyspozte and
pleasaunce / for the tyme it is now for we wepyng and
waylyng for your sake & we can not excuse you nor
no thyng saye for you that myght be to your wele or
to your ele for we haue ben prynces & partyners to al
that hath ben mysdone in ony wyse and in euery place and
your offences in euery thyng is in your defaute for
and ye hadde sadly ruled vs and lyke a souerayne ye
sholde haue restrayned in vs euery vyce for we sholde
haue be ruled by you in euery thyng / & other wyse
tha ye wolde haue vs do we wold not do therfor of ne
cessite your defautes must be layd vpon you for we ha
ue do as seruantes shold do & obeyd you in euery thy
ng & dysobeyed you in no thyng / wherfore of ryght
petyll must be yours what credence wyl ye gve to
vs tha yf we shold say well of you the people wold say
that we were fals dysymulours & fauourers of synne.

¶ The lamentacyon of the dyenge creature.

As there is no creature that I can complayn
me to but utterly refuseth to saye any thyng
that myght be to my comforte.

¶ The cōplaynt of þ dyenge creature to fayth & hope.

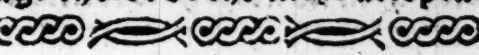
O holy fayth & hope in you is all my truste for how
greuously and how myscheuously þ euer I offe
ded god you dyspleased I neuer. I haue alway bylcued
as þ chyche of crystendome hath taught me and specys
ally is of the moost holy incarnacyon I was neuer in
thought. I haue bylcued in the blessyd and moost glo
ryous trynyte fader sone and holy goost I haue bylcued
that the seconde persone of the trynyte descended in to
the bosom of the moost glorious and pure chaste meke
byrgyn that euer was is or shall be and medled his very
godhede with her pure chaste byrgynnye & maydenheed
and in her bosom was parfytyl very god and man con
ceyued by the grete mystery of the holy goost without
knowlege or company of any erthly mā and she a pure
chaste byrgynflowrynge in byrgynnye and by herynge
of the holy archaungell Gabryell whiche brought vs
came to man kynde. Now holy fayth take with you
hope & yettwayne of your perfyte charyte be my aduo
cates in the hyghe courte / and refuse me not nor dys
dayne me not for myne horryble and abhominable syn
nes that I hane done / whiche asked vengeance in
this worlde / and dampnacyon eternall without the
mercyes of hym whiche is almyghty / What meane

myght I haue therto. I praye you counseyll me for ye
knowe well that my reason neuer dyscorded with the
fayth and as to you hope I hope all wayes that ye wyl
saye for me that I haue alwayes hoped to the mercyes
of god almyghty and that I sholde be one of the chyld
dren of saluacyon and one of tho that sholde be rede
med by the precyous and bytter paynfull passyon as
other synners haue be and certaynly other plee nor re
systence I can not make. But and ye wayne wolde
be a meane for me to that moost glorpyous and pure
chaste byrgyne that cholen was by one assent of all the
hole glorpyous trynpte to doo the moost glorpyous and
worshypfull acte that euer was done for her chastyte
her pure byrgynpte her mekenesse her vertue and her
constaunce was cause that she was cholen by all the ho
le glorpyous trynpte to be doughter mother and spouse
to the moost glorpyous trynpte and that she sholde bere
hym that sholde redeme all mankynde from dampna
cyon who may soo well be aduocatre to the fader the
sone and the holy goost as she and ye wyl be meane
to her sone for me I hope she wyl not refuse me for I
vnderstande and knowe well that she hath holpe ma
ny a synner that hath ryght greuouly offended and in
the holy psalme that was made bytwene her and her
colyn saynt Elyzabeth it was sayd that all generacy
ons sholde blysse her. I hope at the begynnyng of the
worlde oure lord put not me out of his nombre of tho
that sholde blysse his moost holy moder and recorde her
mercy pte and grace that she shewed to synners what
they haue none other locour ne helpe. She is moder
of orphans and she is consolacyon of theym that ben
dysolate she is gyde to all that be out of the waye

to let the ym in the ryght waye. I am an orphan I am
dysolate. I am out of the waye I wote not where to
crye and call after socoure and helpe but onely to her
that bare our redemptour who may so well be meane
to the sone as the moder. And ye twayne fayth and
hope wolde be meane to the moder of mercy for me.
How gracious fayth and hope doo your parte and
dysdayne not my request thoughe I desyre you to this
occupacyon / so. and ye twayne wolde denye to save
for me I thynke I shal fall in dyspayre for on whome
to call after socour I wote not and to put my selfe in
prees as a pooze naked beest vnclothed of vertue and
repleted with vyces naked of grace and in myn owne
defaute and to comie to the presence of the kyng of all
kynges and vnpouruayed of all thynges that wolde
accoorde with his molte ryall and Imperyall estate I
dare not take it vpon me I sholde be in suche drede and
fere I sholde not conne dare not speke for my selfe for
I haue prayed my good aungell to speke for me and
he hath denyed it. I haue called vpon Reason Drede
and Consolens and they haue answered me full heuily
that they belothe to accuse me and excuse me they can
not / and alledgeth many a grete resonable cause why
I can not say nay to. I haue called vpon my seruants
whiche were take me to reule and gouerne as I
wolde answer for the ym / and they answered me ryght
sorrowfully and say yf they sholde say any good worde
for me they sholde not save trowth of me and casteth to
me that peryll that no body wolde geue credence vnto
the ym yf they wolde save well on me but call the ym
flaterers fals dyspynours and flaterers of synne. A
las alas I haue heuily dyspended my longe lyfe that

in all this longe tyme I haue not purchased me one
frende to speke for me. Had our lord of his moost am
ple grace ordeyned me immediatly after my crysten
dome to haue dyed forth with I myght saye I had be
borne in a gracypous houre. But wolde it please your
goodnes to speke for me and vnderstande whether I
shall haue hardynes to make a byll to the blessyd lady
and moost holy byrgyn that euer was and she that
dysdayneth not nor denyeth not synfull synners whan
they call after grace. Notwithstandynge her chastyte
and her pure byrgynyte excelleth all other byrgyns.
Now good go your waye & lette me wete how I shall
spede for all this tyme I lyue in suche drede and fere &
me were better dye anone than lyue any lenger in the
drede that I am in. And also I haue so grete drede and
fere of the ryghtwysnes of almyghty god that I am
almost deed for fere. for reason drede and consyence
sayd to me full shortly that the hyghe Iuge sholde not
be percyall nor he wolde not be corrupte with good but
he wyl mynyster to me Iustyce certaynly but and he
atteyneth to mynyster to me Iustyce without fauour
I wyl appele to his mercyes certaynly for other reme
dy is there none parde. Orygene our blessyd lady helpe
Thyophyle & syr Emery how sholde they haue done ne
the moder of mercy had ben and many another synner
that her grace hath holpe. She is quene of heuen lady
of the worlde and empyresse of hell and saynge to her
sone cryste Iesu hath dyed and suffred so tourmentous
adeth and in her owne syght to her grete locour and mo
derly compassyon I hope she wolde be lothe that & eke
precyous passyō sholde be losse in any creature that her
blyssed sone suffred so paciently.

The answer of fayth & hope to þ dyenge creature.

Hue ye none acqeyntaunce With our brother
Charpte we meruayle that ye haue not spoken
of hym in all this tyme / for and ye were Joynded with
vs twayne your messlage sholde be the more accepta-
bly herde manyfolde. 


The lamentable complaynt of the dyenge
creature to fayth hope and charpte.

Artaynly I haue but lytell deled with hym I
was neuer conuersaunt with hym & that me
repēteth now for I fele by you twayne that he may do
moche in the hygh courte I haue more deled with ven-
geaunce than I haue with charpte / for I wolde haue
ben auenged vpon euery man by my wyll whan the
people had slayne my chyldren my kyn my frendes &
robbed & spoyled my selfe certaynly I wolde haue ben
a wroke right fayne and I had had power to my wyll
but though my power were lytell certaynly I haue ha-
ted them and wyllled them to haue ben done to as they
haue done to me / and wel I wote that is not the ordre
of charpte But now I hertely crye god mercy our ble-
sed lady & you holy charpte of the that myn enemyes
here afoze god oure blessed lady & you thre I forgyue
them all that they haue done agaynst me / & wyl not be
auenged though I myght. And I pray you holy cha-
rpte thoughe it were longe or I were aqeynted with
you be not the lother to doo for me I soze repente me
that I haue thus vnreasonably & vnwyttynghely absen-
ted me frome you & hertely I crye you mercy & praye

Creat

B.i.

you of your charyte to put out of your mynde my presump-
tuous foly for certaynly I shall neuer doo so mo-
re agayne but in euery thyng that I haue to do I shall
desyre your sauoure socour and your counseyll and I
bitterly denye and desyre vengeance and neuer to dele
with hym no more how someuer I be done to but take
it in pacyence and thynke as me ought of ryght that
worse than I haue ben doone to I haue deserued to be
done to / but that is not the worlde / for hym haue I ser-
ued and pleased and dyspleased almyghty god that is
maker of all thyng and his holy begoten sone that con-
ceyued was of the holy goost and bozne was of a pure
chaste vyrgyn and dyed for our redempcyon whan I
haue greuously offended and broken his commaundes
mentes in all thyng knowynge that I dyde not well
wherfore my peryll is the more. No: I haue not called
after þe blessed holy goost graces mercy socour and helpe
whan I haue ben in places of peryll of deedly synne.
No: I haue not called vpon that moost holy pu-
re chaste and moost excellent vyrgyn and I haue be-
sought her of grace and she tourned her bysage frome me
not for lacke of fayth but for me thoughe that her moost
excellent charyte and chastyte muste of very ryght ab-
horre my synnes and all thyng that I pleased the worl-
de with I knowe well that I dyspleased hym that re-
deemed me with his precyous passyon. And this I wo-
te well deserueth a grete punysshement than I haue
it suffred and there as me lacked suffryaunce and bol-
denes to come in the presence of theym that I haue so
greuously offended / wyl it please your goodnes say
the Hope and Charyte charytable to goo and stere
and be meane for me to the mother of mercy and pyte

that she wolde go for me to the glorious trynityte and
take you thre with her / for wele I wote the glorious
trynityte wyl nothyng denye that she desyreth they
vnderstande her perfyte charyte iuche that euery crea-
ture that calleth after grace she hath pyte vpon them
haue they neuer so greuouly offended. I sholde fal in
dyspayre & I had not perfyte trust in her grace mercy
& pyte. And so I haue grete cause for to haue brought
my Joly soule in to grete bondage and in suche aduer-
sityte without remedy that it passeth my power to ease
hym or helpe hym nor the grete specyall truste that I
haue in that moost blyssed good lady and in you holy
fayth Hope and Charyte. 

How the sorowfull soule complayneth
hym to the dyenge creature saynge thus.

How nyghe haste thou done with thy mayster
the worlde / how nyghe be ye twayne departed
vnderstandest thou not how vn sure he is / and at thy
moost nede wyl fayle the / haste thou not syth afore
thys tyme in the tymes of thy grete aduersitytees and
troubles / what hath he eased or proufyted the. Certayn-
lye but lytell or nough / for and he haue flattered or
dyslymuled with the one daye or one houre he hathe
lowred and grutched with the more than an hole yere
therfore. Haste thou not vnderstande hym afore in all
this tyme / but hanged vppon hym all ways as longe
as thou myghtest / and yet more lenger woldeste thou
yf that thou mightest / but now the season and tyme is
come that he wyl departe and go frome the / and what

dyſtreſſe that euer thou arte in lytell wyl he fauour ſo
cour or helpe the / ſuche as thou thynkeſt be thy fren
des wyl ſhewe the a ſayned fauoure tyll they knowe
the certayne of thy ryches and yf thou haue good they
wyl cheryſſhe and fauour the for the ſeaſon / and com
playne and wayle thy deth. And yet they wolde full
ſayne thou were ago & be ryght gladde with thy deth
and whan tyme thyne eye be closed / thy herynge ago
thy ſpeche withdrawen & may not ſpeke / than ſhalte
thou ſe what thy maſter the worlde wyl doo for the /
ſeke thy cofers he wyl & euery corner by the waye of
lykelyhode that ony good is in / and lytell wyl they de
parte with to the than / & lytell compaſſyon wyl they
haue vpon thy pooze ſoule / and they fynde lytell or
nought in thy cofers what wyl they ſaye / thou thou
than they wyl ſaye thou were a ſole a waſter thou cou
deſt not kepe / thou ſpendeſt moze than thou haddeſt /
thus wyl they ſaye by the / & though they fynde moche
thou ſhalt haue but lytell therof & fare but lytell the
better / and yf they fynde but lytell they wyl grudge
with the & ſaye the neuer a good worde / thynke thereon
by tyines & be thyne owne frende / for and thou can not
loue thy ſelfe who wyl loue the / canſte thou loue ony
creature better than thy ſelfe / & yf thou do ſoo in fayth
thou arte not wyſe / remembre what I ſaye now / for
thou ſhalte fynde this true euery worde / and thoughe
I ſpeke thus greuouſly & ſtraptly vnto the meruayll
not for it. I am that ſhall abyde ſuffre and endure the
paynes for thy defences. Alas that euer I was com
pled with the / & ſo haue I cauſe to ſaye / for I ſhall be
punyſhed without fauoure for thy debes / how haſtely
how ſoone I ca not ſaye. ¶ How vnauſely and how

hneddly thou puruepest for me I wote neuer how
sholde any other creature haue compassyon vpon me
whan thou haste not that syght that thou were fyrste
fourmed a creature I haue alwayes be with the and
neuer frome the and in the aage of thyne Innocence
was kepe full vertuously to my grete comforte. And
in thy myddle age was kepte full bycrouly and syns
fully to my grete sorowe and in thyne olde age lytell
or noughte remembred thy wretchede lyuynge. Alas
Alas Alas that euer thou & I were coupled to gyther
for the season hasteth faste that I must goo to paynes
for thy mysterble and endure payne whether it be eter
nall or for a longe season I wote not what remedy thy
worldely frendes wyl fynde to ease me. I am in grete
drede I trowe they wyl haue but lytell compassyon on
me that am thy poore soule but gve there attendaun
ce for to berye the rychely and worlhyppfully and make
thy houles clenly and to make thy purse emptye and
lytel compassyon or remembraunce wyl they haue vpon
the and me certaynely but lette me brenne eternally
ly but yf the mercyes of hym that is almyghty by the
meanes of his moost holy mother that pure chaste may
den that helpeth every synner that calleth after grace
when there is none other remedy. Nowe farwell body
thou shalt to erthe and lye and rotte and wormes shall
ete the and I shall to paynes longe or elles eternally
mercy blessyd lady that bare cryste Ihesu our redemp
tour for in none other helpe I assure me.

¶ The lamentable lamentacyon of the
dyenge body to the soule.
Crea.


B.iii.

dyſtreſſe that euer thou arte in lytell wyl he fauour ſo
cour or helpe the / ſuche as thou thynkeſt be thy fren
des wyl ſhewe the a ſayned fauoure tyll they knowe
the certayne of thy ryches and yf thou haue good they
wyl cheriſſhe and fauour the for the ſeaſon / and com
playne and wayle thy deth. And yet they wolde full
ſayne thou were ago & be ryght gladde with thy deth
and whan tyme thyne eye be cloſed / thy herynge ago
thy ſpeche withdrawen & may not ſpeke / than ſhalte
thou ſe what thy maſter the worlde wyl doo for the /
ſeke thy coſers he wyl & euery corner by the waye of
lykelyhode that ony good is in / and lytell wyl they de
parte with to the than / & lytell compaſſyon wyl they
haue vpon thy pooze ſoule / and they fynde lytell or
nought in thy coſers what wyl they ſaye / thou thou
than they wyl ſaye thou were a ſole a waſter thou cou
deſt not kepe / thou ſpendeſt moze than thou haddeſt /
thus wyl they ſaye by the / & though they fynde moche
thou ſhalt haue but lytell therof & ſare but lytell the
better / and yf they fynde but lytell they wyl grudge
with the & ſaye the neuer a good worde / thynke thereon
by tyines & be thyne owne frende / for and thou can'not
loue thy ſelfe who wyl loue the / canſte thou loue ony
creature better than thy ſelfe / & yf thou do ſoo in fayth
thou arte not wyſe / remembre what I ſaye now / for
thou ſhalte fynde this true euery worde / and thoughe
I ſpeke thus greuouſly & ſtraytly vnto the meruayll
not for it. I am that ſhall abyde ſuffre and endure the
paynes for thy defences. Alas that euer I was com
pled with the / & ſo haue I cauſe to ſaye / for I ſhall be
punyſhed without fauoure for thy dedes / how haſtely
how ſoone I ca' not ſaye. ¶ How vnauſedly and how

vncredply thou purueyst for me I wote neuer how
sholde any other creature haue compassyon vpon me
whan thou haste not that syght that thou were fyrste
fourmed a creature I haue alwayes be with the and
neuer frome the and in the aage of thyne Innocencye
was kepe full vertuously to my grete comferte. And
in thy myddle age was kepte full bycously and syn-
fully to my grete sorowe and in thyne olde age lytell
or noughte remembred thy wretchede lyfynge. Alas
Alas that euer thou & I were coupled to gyther
for the season hasteth faste that I must goo to paynes
for thy myfereble and endure payne whether it be eter-
nall or for a longe season I wote not what remedy thy
worldely frendes wyl fynde to ease me. I am in grete
dyepe I trowe they wyl haue but lytell compassyon on
me that am thy pooze soule but giue there attendaun-
ce for to berpe the ryche and worshypfully and make
thy houses clenly and to make thy purse emptye and
lytel compassyon or remembraunce wyl they haue vpon
the and me certaynely but lette me brenne eternally
ly but yf the mercyes of hym that is almyghty by the
meanes of his moost holy mother that pure chaste may-
den that helpeth euery synner that calleth after grace
when there is none other remedy. Nowe farewell body
thou shalt to erthe and lye and rotte and wormes shall
ete the and I shall to paynes longe or elles eternally
mercy blessyd lady that bare cryste Ihesu our redemp-
tour for in none other helpe I assure me.

The lamentable lamentacyon of the
dyenge body to the soule.
Crea.

B.iii.

A Las self soule the tourmentes and the paynes
of mynne offences shall ye suffice I am soo sorp
there can no tonge tell the sorowe that I endure that
haue brought you in suche bondage peryll daunger &
hductyfe without remedy nor the hyghe and myghty
mercyes of almyghty god whose mercyes can not be
had but by the menes of his blessyd holy mother and yf
she that is soo chaste so pure and soo holy wolde abhor
mynne the abhomynacyon of oure synnes what shall I
doe. I haue desyred faythe hope & charyfe to be my ad
uocates to her that bare oure lord Ihesu cryste. And
whan I am answered agayne suche answere as I ha
ue I shall lette you wete. 

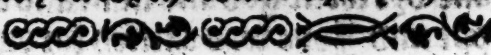
How the dyenge creature complayned hym to
fayth hope and charyfe saynge thus. 

O ye holy fayth hope & charyfe where haue ye ben
soo longe I haue lyued in grete drede how haue
ye spedde haue ye bene with the quene of heuen lady of
the worlde and empyresse of hell that mooste glorpyous
pure and chaste byrgyn that bare the sone of god that
sholde redeme all mankynde / how wyll her charyfe
her pure byrgynyte receyue me that am a synner and
suffre me to come to her ptesence and putte a supplica
cyon to her mooste glorpyous hygh and excellent prync
ce that I haue so greuouly offended her blessyd sone &
her wyll she not abhorre ne dysdayne too looke on me
that am of al synners the mooste horryble and abhomy
mooste haboundant grace fynde a meane howe to ma
ke a syght / but I haue herde saye of olde antyqueyte

that she is soo meteyable and so gracypous so synners
whan they call after grace and haue holpen soo many
synners that of ryght must haue peryfshed ne her gras
ce had be. But what comfozte ye haue of her moost ha
bundaunt grace I praye you lette me wete / for cer
taynly I lyue in grete dyspayre / for here hath be with
me sythen that ye wente my soule & complayned that
he muste peryfsh eternally in my defaute and cryeth
and wayleth the tyme that euer he was coupled with
suche an vngracypous body that soo hath reioled hym /
& I can not gyue hym no comfozte without you thre.

¶ The answere of fayth hope and charyte
to the dyenge creature.

Meremeth fayth hope & charyte haue done
your message and sonde that prynces ful
gracypously dyspoled and sayth that she
remembreth well how þe glorypous tryng
te chole of one assente to be medpattrix &
meane byt wene god and man and that her grete wor
shyppe and Joye was caused for oure redempcyō whi
che she can not putte in oblyuon / and also the grete
sorowes not one but many that she had atte her lones
passyon and sawe her blessyd and beste beloued chylde
dye soo tourmentously for the redempcyon of synners
and he gyfteles hym selfe in euery thyng but of his
grete and moost ample grace mercy and charyte that
he shewed vnto all synners and soo precypous so gloryp
ous and soo tender was neuer man as he was for he
was the veray pure / and godhede medled with her
pure caste byrgynyte and maydenhode and in her

precious body made his holy habytacyon nyne mone-
thes and in her soule eternally. And whan she vnder-
stode the prophety of her grete mekenes desyred that
she myghte be one of those and symplest seruaunt to
her that sholde bere the sone of god and hym that shol-
de redeme all mankynde & her grete mekenes thought
her selfe not worthy to that moost holy occupacyon.
And therfore be of good chere for we sayth hope and
charyte wyll bynge you there and not leue you tyll ye
be answered and syth ye haue put your speccial trust in
vs to be your aduocates and layde aparte all tempozal
and worldly truste we thze wyl not fayle you / and ther-
fore putte your soule in comfozte / and arme you with
the armure of a sure and a hole confessyon with a so-
rowfull contricyon purposynge to doo very satysfac-
cyon and out of doubte / we hope ye shall spede ryght
wel yf it be in your herte as ye speke with your mouth
and elles trust not to our frendshyp in no wyse but go
and labour your supplicacyon as effectually as ye can
deuyse and be out of all dyspayre for we saythe hope &
charyte wyll not leue you for the truste that ye haue al-
wayes had in vs. 

How the dyenge creature calleth
after the soule agayne.

Where be ye dere soule that was with me
but late complaynyng that ye muste to
payne for a longe whyle or elles eternally
and in my defeaute and withoute reme-
dy I haue ben in suche drede for some tro-
ble and fere for you that no thyng coude comfozte me

tyll fayth and Hope came to me and asked me yf that
I were not acqweynted with Charpte. And I haue an
swered them seimely that I wasn euer acqweynted ne
conuerlaunt with hym & that me repenteth sore / now
fayth and hope haue brought me with hym and I ha
ue humbly and lowly submytted me to hym and lowly
cryed hym mercy of my presumptuous foly promys
synge that I wyll neuer offende hym moze denyenge
all luche as be his enemyes and as he loueth not venge
aunce / hated / and cruelte and promysed hym fayths
fully that I wyl neuer dele with them moze and I hope
he hath pardoned me / and hath be in the company of
fayth and hope to the moder of mercy for me & brought
me a ryght gracyous answer agayne. That she can
not put in oblyuon the grete Joye worshyp and comf
forte that she had of the sone of god for the redempcyon
of vs synners / nor the maydenly and moderly compas
sion that she suffred for hym in the tynes of his moost
precious paynefull and bytter passyō and that I shall
haue hardines to come to the preience of that moost roy
all and emperpall prynces and put a supplicacyon to
her / and therfore be of good chere and suffre your pay
nes pacyently for thoughe it be longe I hope it shall
not be eternally and good dere soule whyle ye and I
be to gyder or þ we departe putuey in youre wysdome
some remedy what cā be do to your ease and I wyl be
ryghte agreable therto / for whan we twayne ones be
deuyded and departed se we or none wolde haue com
passyon in your payne. Se ye not how the worlde low
reth vpon vs now euery daye and is redy to departe
frome vs euery daye for lytell thyng or nought & lesse
wolde they doo for vs and we twayne were departed

Therefore dere soule the remedies that may be founde
thorughe your wysdome I praye you fynde them and
I shall be ryght fayne to execute theym / for I am at
this houre as sorow as is possyble ony wretche to be that
I haue brought you in the peryll of daunger that ye be
in and as fayne wolde be to doo that sholde ease you and
gladder than euer I was to do ony thyng that hath
hurte you.

How the dyenge creature putteth his supply
capon to the moder of mercy Mary replete with
grace prynces of reuth / mercy & pyte to whome
all synners resorteth whan they be socourles.

Mekely besecbeth and sorowfully complayneth
your dredfull supplyaunt that all my longe lyf
vnto my eldest age haue lyued and not obeyed the com
maundementes of almyghy god in noo thyng but
myslued my lyfe in all the seuen deedly synnes / and
synfully and simply haue occupied my fyue wyttes
and sette asyde all vertues and bled and occupied all
byces and serued the deuyl the worlde and the fleshe
hauyng very knowlege bothe of good and euyl and
knowe wel that that pleased them despyled dyspleased
almyghy god. I spared not to dysplease god but I
dredde to dysplease them and now hath a sergeaunt of
armes be with me and layde vpon me the mace of his
offyce cruelly and hath comaunded me to make me redy
by euery houre for I shall not wete whan I shal be cal
led to my Iugement & certayne of deth he hath brow
ght me in to & greuous infyrmyte that none crchly me
dyccyne can cure me myn enemyes be so grete in multy

inde and haue ouercome me & al my defaultes brought
with them. And I wote well they wyll accuse me my
worldy frendes hath for sake me I haue cryed and cal
led after them to answere for me and they haue answere
red me ryght straytly and vnfrendly that they neyther
dare ne can ne wyl not answere for me nor excuse me
And shortly they be departed away from my good aun
gell fyrste reason dyede and conspence and my fyue
wyttes hasteth them faste from me warde and leueth
me destytute and all one / and where to haue locour ne
helpe I wote not but as it fortuneth me in good tyme
may I saye I mette me with Fayth Hope and Charpyte
and they haue promysed me that they wyl speke to your
moost excellent benygne grace and mercy for me and
so I truste they haue / for certayne of your moost pure
chaste byrginyte and vndemmed maydenhode I was
neuer in thought. And I haue hoped & trusted to your
mercyes alwaye I haue herde saye that ye be mother
of orphans and I wys I am a very orphan fatherles
and motherles / ne be dyssolat comforte and locour to
all tho that be destytute dyssolate and soccurles I wys
lady that am I. for I haue neyther locoure helpe nor
conforte of no creature but onely the truste that I haue
in your benygne grace ye be guyde vnto them that be
out of the waye and seke the meanes for to come in to
the ryght waye. A blyssed lady I haue be soo longe out
of the waye that I fere and dyede for too call to you
for grace / but as faythe Hope and Charpyte haue put
me in comforte how lothe ye be to se your blyssyd sonnes
precyous and bytter passyon loste in my creature and
they haue gyuen me hardynes for to call vpon your
moost noble and benygne grace. And soo good blessed

lady with humble dzedfull & sorowful herte & mynde
 I beseeche your moost benygne grace mercy and pyte
 to set me in the ryght way of saluacyon and make me
 one of the partyners of your blyssed sones precyous
 passyon & of your maydenly & motherly compassyons
 & as ye became bozowe for Mary Egypcyan to your
 blyssed ione. So good lady be my bozowe that I shall
 neuer from hens forth wylfully offende your blyssed
 sone nor you but soze repente that euer I sawe herde
 or dyde any thynges that hath dyspleased your blessed
 sone or you beyng in wyll neuer to retourne to synne
 and wretchednes agayne but rather to dye than wyl
 fully to do any thyng that sholde dyspleat my lorde
 cryst Ihesu or you. Now prynces excellent & excellyge
 of myght & worthynes al creatures as in dygnyte my
 herte lady my wordely chese goodes pray your sone to
 haue mercy vpon me syth in all my gretest mylchese to
 your grace I flee I can no ferder refute to fynde any
 consolacyō / & syth my hope and truste is onnely set in
 you be ye my refuge now in this grete trybulacyon cou
 uer my synfull soule with the mantyll of your mercys
 es and set your sones precyous passyon betwene me &
 eternall dampnacyon.

¶ The supplicacyon of our lady to our lorde
 Ihesu her sone for the seke creature.

O Ihesu my lorde my god moost blessed sone in
 whome is all plente of grace & of vnthoughted
 mercy to & for all synners that in stedfast fayth and as
 sured hope deuoutly call vnto you for helpe and grace
 & hūbly beseechynge mercy & forgruenes of theyr mys

favours and offences to you I come as a solyciter and
a beseecher for this seke creature whiche with humble
and sorowfull and a contryte herte sueth continually
for your grace and pardon that it myght lyke you to in
cline you of your bryte pyte to his requestes and com
playntes and graciously to consyder his nedes and cau
ses he is sore abasshed and dyscomfited in hym selfe &
as who sayth vtterly confounded consyderynge his
grevous & depe synnes by the whiche he hath prouo
ked your wrath and indygnacyon by the whiche also
he is sore encombred and standeth in grete daungere
of his enemy & namely he fereth hym of your dredfull
Jugement for well he woteth yf ye do hym Justyce he
is but losse for ever yet for all this he dyspayreth not
of your mercy for he is in good opynyon and trusteth
to reioyse your pardone and to be reconsyled to grace
whereupon he sueth continually unto you as he may
and dare for he knoweth hym selfe so depely charged
in synne and soo ferre elonged from grace by synne &
he thynketh hym selfe unworthy to approche to offre
his owne prayer therfore he sueth by meanes and spe
cially by me to whome he calleth inportunely with py
teous & waylynge voyce & sekeith not but contynueth
in sobbynge & wepynge soo lamentably that my herte
erneth to here and certes I can not me no longer con
teyne but to instant his prayers and to put me in your
grace for hym for he calleth me the mother of mercye
for encheison that I hate you whiche be the very fountay
nes and welles of mercy and haue it of vnseuerall pro
prie to be mercypable to all synners & for this he chal
lengeth me in maner as though I sholde owe of dute
to enterpryse my labours and prayers in this behalfe

Crea.

C.i.

with hym and for hym / and to sue for the hasty speede
of his reconsylacion and that he letteth not to put me
in mynde that I was ordeyned of god to be means by
twene hym and man / & certes I allowe wel his mynde
therin / for true it is that I ought soo to be that lyke
wyle that ye my dere lord and sone descended frome
heuen to erth by me and become partynere of mannes
nature by me. Soo all synners that be not in estate of
grace sholde be reconsyled and restored to grace by me
and be made partyners of your Joye by me. ¶ This is
well sygnifyed in the fygure of aarons rode whiche
bare a floure myraculously as scrypture wytnesseth.
¶ The whiche rode sygnifyeth me lyke as the floure be
tokeneth you / for as a rode groweth dyrectly byward
de and is the streyght meane bytwene y rode and the
floure / and he that wyll clyne to gether the floure must
assende by the rode or elles bolde the rode & cause the
floure to stoupe / so he that wyll to ryse from synne
must ryse by me / and he that wyll accline your grace
and reioyse your pardon must bow me by prayer that
I may cause you to stoupe that is to saye too inclyne
to here prayer and requestes and to let dyscende your
bemes of grace to them. ¶ Lo thus my dere sone and
lord it is open and euydente that I am ordeyned to re
consyle man and that / it is in manere my dewte and
offyce so to doo / wherfore syth this leke creature thus
continually and unsatyfably cryeth to me with pyres
ous and dolefull complaynte and requyrryth me soo
straytly that I can not leas to put me in endure for
hym and enterparte my labours with hym for hym /
and certes it is not onely for his importune suppe and
prayer but also for other consyderacons resonable &

charytable that moueth me to tender & instant his causes / one is that he is alped to me ryght nye bi spyrytual cognacyon for bothe we haue one fader that is god whiche is your fader by creacyō and one moder the chyrche whiche is our moder by regeneracyon thus is he my brother & I his syster and now my lord me semeth ryght vnspyttyng me beyng a quene to se my brother a prysouer I at lyberte and he in thraldome. I in blysse and he in tourment / wherfore I am constrayned as who sayth by nature to sue for his deliuerynge and reconсылlynge and this is one of the cōsyderacyons that resona- bly moueth me to sue for his pardon.

CThe seconde consyderacyon.

Another is that syth it lyked you of your grete bounte and inestymable charyte for the reconsyllynge of man to take of me your handmayden flesshe & blode and bone and the sayd flesshe and bloode to offre in sacrefyce for redempcyō of me and this and all other whom it hath and shal lyke you to call to your fayth me semeth I ought not / for as moche as in me lyeth to see that thyng myscarpe whiche you haue soo precyously redeemed and bought as detely as ye bought me & with the same flesshe and blode that ye toke of me your humble creature and handmayden.

CThe thyrde consyderacyon.

Another is this I and euery your other creature besyde youre partye bowed to sue meanes to honour to worshyppe to gloryfye you in that we

Crea

C.ii.

can or may / but so it is that in Justyfyenge of this syn-
ner grete honour and glozy shall be to you and to your
sayntes for your scripture sayth. Gaudium est angelis
dei super vno peccatore penitentiam agenti. That is
to saye Joye and gladnes is to your aungelles the con-
uerfion of one synner contryte and penitent and in an
other place your scripture sayth. Magis gaudium est
super peccatore penitentiam agenti quam super nona-
ginta nouen iustis. ¶ That is to saye and to sygnifye
that moze Joye and honour is to god in reconfilynge
a synner that is in full and assured purpose to perseuer
in grace than in grete multytude of other ryghtwys
that neuer offended. ¶ Wherfore my lord as I am bo-
unde to honour and glozify you so am I bounde in ma-
ner to make instaunce for recōfilynge of this your crea-
ture in the whiche thyng ye shall be gretely honoured
and glozifyed and these be the thynges that moueth me
to instaunce and solycyte his causes and to submyt me
for hym.

¶ The fourth consyderacyon


EOrthermoze I se in hym grete abylyte and ly-
kelphode to be that creature that may serue you
honoure and glozifye you for he entyerly dyspleased
with hym selfe that he hath so greuouly synned and
offended your grace and he is ryght heuy and contryte
therfore and he remembreth hym many sythes of his
olde synnes not as delytynge ne haupnge pleasure in
theym but to his shame and grete remors and he hath
theym in perfyte hatted in so moche that he wolde not
offende agayne in the leest of theym for all the worlde

he hath fastened his entente and pourpose to be here
after all of other demeanynge through your helpe and
grace and he wyll gladly do penaunce for that he hath
trespassed and he lowly submytteth hym selfe to the
correccon of youre chyrche and wyllfully assenteth to
paye the synaunce and suffre the penaunce attaxed by
your chyrche and to do satysfaccyon as is for his frep-
te possyble. And where as he sayth hym selfe not of aby-
lyte ne power to do satysfaccyon as hym oweth in that
behalfe he putteth hym selfe holy in your grace and re-
mytteth hym to your grete mercy and to the meryte of
your passyon whiche counteruayleth and preuayleth
all the penaunce and satysfaccyon that myght be pos-
sible for to be done by all the worlde from Adam tyll
to the laste creature that shall be borne. ¶ And he py-
teously cryeth to me and besecheth me to enterpose my
merytes betwene your Iugement and hy and to offre
in sacryfice for hym the sobbyng and syghynges the
sorrowfull and lamentable terys that I wepte for you
in your tender age and chyldhode whan Symeon pro-
phecyed to me your passyon / and whan I had lost you
in Iherusalem and the sorowes that I suffred for you
in tyme of your paynesfull and greuous passyon whan
the swerde of sorowe peryllshed my herte. And certes
I am yghyt well content and gladde so to do. And I
beseeche you soo to accepte my merytes for his / as he
goodly desyreth and to set my sorowes and teres of py-
te in place of his penaunce and contrycyon. ¶ Forther
more it myght lyke you to cōsyder the grete labour and
belynes of Fayth Hope and Charyte and namely for
charyte whiche sueth for hym contynually and neuer
ys ydell but bely to labour for hym / and she cleueth and

called for me for hym incessantly to se the expectyon
of his causes / and she undertaketh for his aberinge and
well ye wote that her desyre & prayer maye not be voyd
de ne frustrate but she must be graciously herde in all
her goodly requestes and desyres. She hath also recey
ued fayth and hope on her partye for this seke creature
and hath professed to kepe your fayth inuolably and
hope hath put hym in ful assuraunce of your mercy / for
thoughe it soo be that he se not in hym selfe wherof he
may truste to reioyse your pardō / yet she sheweth hym
that in you is soo greete promptues of mercy and con
tynuall custome that you be wonte and bled alwaye to
forgyue and haue of naturall propyete for to be mercy
able to all synners that it maketh hym bolde to fasten
the anker of his hope in you and trusteth fynally to ma
ke a vyage in the porte of your mercy.

¶ The conclusyon of our ladyes supplicacyon.

NOW my lord syth all the good abylytes and dy
posicions vnto grace be in this creature by your
suffraunce / there is no more to doo but that ye let des
cende your grace to the vessell so dysposed and that you
bouchesaufe to suffre hym reioyse your pardon and re
consyle hym to your chyrche and make hym a membre
therof the soner and spedlyer for this my prayer and re
quest. If you beseeche my moost dere lord and sone who
me it hathe lyked you al waye to here graciously and
neuer suffre to departe boteles of petycyon for whiche
be to you and to your moost honourable and dear father
with the holy goost your egall pere euerlastyng Joye
honour and glory Amen.

Her endeth a lytell treatysle of the dyenge creature
Enprynted at London in fletestrete at the sygne of þ
sone by Wynkyn de Worde. 
Anno dñi. M. CCCC. xliii.



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